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For "The Friend."

Tender Counsel and Advice by Way of Epistle.

(Concluded from page 60.)

O my dear friends, let it be your daily and hourly work to wait upon God. How often does David speak of waiting upon God? He felt the sweetness of it: therefore retire into your holy chamber: be still, and the Lord will speak comfortably unto you. Blessed are they that wait upon him; whose expectations are only from him. "For though the youth shall faint and be weary, and the young men shall utterly fail, they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." "I waited," said David, "patiently for the Lord, and he inclined unto me, and heard my cry." And this was his testimony, "Behold, the eye of the Lord is upon them that fear him, to deliver their souls from death, and to keep them alive in famine: for the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." David knew it, therefore he could speak it.

O my dear friends, who are compassed about with many tribulations; the Lord God, your staff and strength, is near you to sustain you. Have ye borne the holy reproach of Jesus, and despised the shame of his cross, and did he ever desert you? Be not cast down, though to the eye of reason there seemeth none to help, no, not one to save; though enemies within, and enemies without, encamp themselves about you; though Pharaoh and his host pursue you, and great difficulties be on each hand of you, and the dismal Red Sea be before you, stand still: make no bargains for yourselves: let all flesh be silent before the Lord; and "His arm shall bring you salvation." Yea, when you are ready to go down into the pit, that your throat is dry with crying, and your eyes seem to fail with waiting, "his salvation shall spring as the morning; because his mercies are to all generations, and that the seed of Jacob never sought his face in vain. "The poor man cryeth," saith David: What poor man was this? He that is poor in his own eyes, that hath no helper in the earth but God. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "Our souls," said the righteous

of old, "waited for the Lord, for he is our help, and our shield forever."

Wherefore, my dear friends, be not you discomforted, for there is no new thing happened unto you: it is the ancient path of the righteous; "For thy sake," says David, "have I borne reproach; I am become a stranger to my brethren, and an alien unto my mother's children. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment, and I became a proverb to them: they that sit in the gate, speak against me; and I was the song of the drunkard. Save me, O God, for the waters are come in unto my soul: and the water-floods are ready to swallow me up. They persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded." Do you not know this, dear friends? Are not your tears become a reproach, your fasts a wonder, your paleness a derision, your plainness a proverb, and your serious and retired conversation a by-word? Yea, when the Lord hath wounded, have not they also grieved? And when the Lord hath smitten you, have not they mocked? But this was David's joy, "The Lord is my shepherd, I shall not want: he restoreth my soul, he leadeth me in the path of righteousness, for his name's sake; he maketh me to lie down in green pastures; he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." who was the comforter and preserver of Shadrach, Meshach, and Abednego, that refused to obey the king's command against the commandment of God; they would not bow to his image; but rather chose the fiery furnace, than to commit idolatry, or bow to another thing than to the living God. "Did not we cast three men into the midst of the fire?" said Nebuchadnezzar: "Lo I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God." O my friends, the fire obeyeth him, as well as the winds and seas: all power is given to the Son of God, who is given to you for your salvation. Well; Shadrach, Meshach, and Abednego, the king calleth out of the fire, and they have no harm; though the mighty men that cast them into the fiery furnace were consumed. The God of Shadrach, Meshach, and Abednego, is magnified by the king's decree: and Shadrach, Meshach, and Abednego, are by the king highly preferred. Here is the end of faithfulness: here is the blessing of perseverance: God will bring honor to his name, through the patience and integrity of His people.

And it was this Son of God that preserved Daniel in the lion's den; it was his voice that David said, "divideth the flames of fire; he rideth upon the winds, he sitteth upon the floods. The voice of the Lord is powerful; the voice of the Lord is full of majesty: they that trust in him shall never be confounded.

Blessed are they whose God is the Lord; for he is a present help in the needful time of trouble. The angel of the Lord encampeth round about them that fear him, and he delivereth them. O taste, and see, that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, for there is no want to them that fear him. The young lions shall lack, and the old lions suffer for hunger; but they that seek the Lord shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth them out of them all: for the Lord redeemeth the souls of his servants, and none of them that trust in him shall be made desolate."

For which cause, my dear friends, "cast away every weight, and every burden, and the sin that doth so easily beset you." Neither look at the enemy's strength, nor at your own weakness; but look unto Jesus, the blessed Author of your own conviction and faith: the Mighty One, on whom God hath laid help for all those that believe in his name, receive his testimony, and live in his doctrine; who said to his dear followers of old, Be of good cheer, I have overcome the world; fear not, little flock, it is your Father's good pleasure to give you the kingdom: and they that endure to the end shall be saved; I will not leave you comfortless, said he, I will come to you; he that is with you, shall be in you. This was the hope of their glory, the foundation of their building, which standeth sure. And though sorrow cometh over night, yet joy shall come in the morning. Ye shall weep and lament, said Jesus, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy, and their rejoicing into howling. And lo I am with you unto the end of the world. Be ye therefore encouraged in the holy way of the Lord: wait diligently for his daily manifestations unto your souls, that you may be strengthened in your inward man, with might and power, to do the will of God on earth, as it is done in heaven. O watch, that ye enter not into temptation: yea, "watch unto prayer, that ye enter not into temptation, and that you fall not by the temptation." Christ said to Peter, "Canst not thou watch one hour?" Every one hath an hour of temptation to go through; and this is the hour that every one is to watch. Jesus, the Captain of our salvation, was under great temptations; he was sad unto death; he did sweat drops of blood; but he watched, he prayed, he groaned, yea, he cried with strong cries; but through suffering overcame; and remember how in the wilderness he was tempted, but the angels of the Lord ministered to him. So they that follow him in the way of the tribulations and patience of his kingdom, God's angel shall minister unto them all: yea, he will keep them in the hour of temptation: he will carry their heads above the waves, and deliver them from the devouring floods.

Wherefore, finally, my friends, I say unto

you, in the name of the Lord, "Be of good cheer!" Look to Jesus, and fear not man, whose breath is in his nostrils; but be valiant for the truth on earth. Love not your lives unto the death, and you shall receive a crown of life and glory; which the God of the fathers, the God of the prophets, the God of the apostles, and the God of the martyrs, and true confessors of Jesus; yea, the God and Father of our Lord Jesus Christ, shall give unto all those that keep the pure testimony of his Son in their hearts, and patiently and faithfully endure to the end.

"Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

I am your friend, that sincerely loves you, and earnestly travails for your redemption.

WILLIAM PENN.

From the "American Naturalist."

Flowerless Plants.

(Concluded from page 58.)

Alluding to fungi on forests, fruits, shrubberies, grapes and grains, a passing word will not be amiss on the potato disease, caused by the *Botrytis infestans*; its ravages, however, are too well known to this generation for particular details. Another, the *B. bassiana*, attacks the silk worm in China and Syria. The *Achorion microsporum*, *Tricophyton* and *Lichen agrius*, are well known to attack man, to say nothing of the strong probability of their being the origin of malaria, typhus, cholera, and the plague, &c., besides numberless epidemics, which, at least, are preceded and unduly accompanied by these strange and often microscopic wonders of the vegetable kingdom. Unlike other plants the fungi in place of purifying the air—at least, so manifestly—from the poisonous carbonic acid and the other elements of injury, and giving us back the vital oxygen, steal away this, and shed on the shadowing wings of every dark corner of the earth an element, which, if it exceeded a tenth, would annihilate the race; besides all this, they throw off hydrogen, which causes abrasions and sores—mostly of the mucous membranes and air passages; and, finally, as we have seen in some cases, they exhale specific poisonous substances; while myriads of spore-seeds so minute and light as to be scarcely less volatile than ether itself, are poured forth upon the gentlest breeze, were it even so slight as to leave the gossamer unmoved. Let us not, however, look altogether upon the dark and dismal side of the picture. They all may be, nay, are, beneficent forms of life, only less poisonous and otherwise injurious than would be the fleeting noxious vapors they catch from the atmosphere. It is notorious that in stagnant water, or in that other fluid, the air—where decomposing organisms take on innumerable forms of life—there is the purified and purest portion of the pond. Even the noisome mosquitoes, dragon flies and reptiles, with flowerless plants, render fluids salubrious that were hastening to putrefaction and death.

The Fly Agaric (*Agaricus muscarius*), is so named from its being used to poison flies. This intoxicating fungus is often seen in-hilly or subalpine regions, particularly in our forests of fir and birch, where its tall, trim, white stem, and rich scarlet cap, studded with white,

scaly warts, form a beautiful contrast to the soft, green carpet of moss from which it springs, and the elegant emerald foliage that overshadows it. This very poisonous fungus is to the north-eastern nations of Europe and Northern Asia, what opium and hemp are to India and China, awa to the Sandwich Islanders, cocoa to the Peruvians, and what tobacco and various spirituous liquors are to Europe and America. Thus we see, as a reverend writer justly remarks, that the indulgence of these narcotic cravings has at last degraded itself to so low an object in the scale of nature as a common toadstool; and that, too, in the most revolting manner possible to conceive. The Kamtschatkan and Koriac races are so dreadfully degraded that they personify this fungus under the name of *Mocko Moro*, as one of their household gods—like the god Siva of the Hindoo Thugs; if urged by its effects to commit suicide, murder, or some other heinous crime, they pretend to obey its commands, and to qualify themselves for premeditated assassination, they have recourse to additional doses of this intoxicating product of decay and corruption. When steeped in the expressed juice of the native whortleberry, it forms a very strong intoxicating kind of wine, which is much relished. But the more common way of using the fungus is to roll it up like a bullet and swallow without chewing, otherwise it would disorder the stomach. Dr. Greville in the fourth volume of the "Wernerian Transactions," says, one large or two small fungi are a common dose to intoxicate for a whole day, i.e., by drinking water freely, which augments the narcotic action. The desired effect comes on from one to two hours after taking the fungus. Giddiness and drunkenness follow in the same manner as from wine or spirituous liquors; cheerfulness is first produced, the face becomes flushed, involuntary words and actions follow, and sometimes loss of consciousness. Some persons it renders remarkably active, proving highly stimulant to muscular exertion; but by too large a dose violent spasmodic effects are produced. So exciting is it to the nervous system of many that its effects are very ludicrous; a talkative person cannot keep silence or secrets—one fond of music is perpetually singing, and if a person under its influence wishes to step over a straw or stick, he takes a stride or jump sufficient to clear the trunk of a tree. It is needless to say delirium, coma and death often result as in the case of alcoholic spirits.

It is worthy of note that the very same erroneous impressions as to size and distance produced by this plant, are also created by the *hasheesh* of India, and are also frequently noticed among idiots and lunatics. It has been suggested that many of these may have suffered martyrdom at the stake during the witch mania of Scotland, owing to their natural and temporary defect—inability to step over a straw being considered the conclusive test of familiarity with evil spirits. And with those devoted to its intentional use, we should say it really does come within one of it. It is curious to observe how the effects produced by various species of poisonous fungi should be so very similar to alcoholic liquors. The effects in both cases may be traced to a kindred cause. Alcohol, as all know, is the product of fermentation or corruption, arrested at a certain stage of fungoid growth, as also is the case with the yeast and rising process of the pastry cook and brewer. Having,

hence, one common origin, it is less wonder their effects should be similar; and, we may add, they tend to produce a like poisoned condition in the human body. This is exemplified in excessive beer and liquor consumers, the slightest accident or even scratch on which will often cause death.

The common Puff Ball (*Lycoperdon bovista* and *pratense*) requires special notice. When slowly burnt and the fumes inhaled it produces intoxication, followed by drowsiness and then by perfect insensibility to pain, with loss of speech and motion, while one is still conscious of everything that happens around—realizing the truth that it is possible for one to lie stretched on the funeral bier sensible to weeping friends; aware of the last screw being fixed in the coffin and the last clod clapped down upon us in the churchyard, and yet unable to move hand or lip for our own deliverance. Experiments have recently been made on cats, dogs, and rabbits, and similar effects have been found to invariably ensue. And for ages it has been used in this manner for stupefying bees, and thus robbing their hives with impunity. If the inhalation in man, however, be continued too long, vomiting, convulsions, and ultimate death results.

That these fungi are sometimes purely meteoric, is proven by their fastening upon iron and rapidly extending themselves; here the matter is manifestly conveyed to them by the air and moisture. Many Polypori, too, grow on hard tufa of volcanoes without a particle of organic matter. Nevertheless, under unhealthy conditions of air, soils, and the objects attacked, we have often seen to be true comitants, so that in most cases they may be deemed consequences, rather than causes, if one prefers that view of the subject—our chief concern being a review of the facts. Some of them, indeed, require certain specific conditions so well known that they can be grown to order, leading shrewd observers to the plausible conjecture that they are of spontaneous generation.

Berkley and McMillan, from whom we collate, mention that in Italy a kind of Polyporus greatly relished, is grown simply by singeing the stump or stems of hazel-nut trees and placing them in a moist, dark cellar. These plants and other parasites sometimes invade living organisms, both animal and vegetable in their most vigorous state, but we may safely say, in general terms, that whatever fouls or lowers the standard of life in the human, or the animal, or in the plant, surely invites these disorder-inspecting gnomes from beneath; which move to and fro in the earth—messengers of the shades!—ready to alight upon and claim as their own all such trencher upon the outer realms of death.

I well recollect, many years since, while residing in the pine forests of Russell county, Alabama, one of my neighbors (Oliver) was desperately annoyed by some mysterious foetor, like carrion. A general search was instituted, and at length an abominable fungus was found growing beneath the steps of his log cabin. I have only known of two instances of this kind. It may, however, be common in the piney wood sections of our country. This is a species of *Clathrus*, a putrid, revolting, jelly-like mass of raw flesh just beneath the loosely-lifted soil. It diffuses such a loathsome stench that none could endure it.

One might object that this stench was owing to its putrid state; not so at all; it is the na-

tural factor of the fungus, just as we find in our common pole-cat weed and cabbage, several arums, stapelias, &c. Unless the hiding place of this pest is discovered—and little peace is likely to come to the premises until it is—and the intolerable nuisance abated, with its surroundings, they are apt to repeat themselves. There is a popular superstition that if any one should accidentally touch this monstrous mass it would produce cancer. Hence the custom of carefully covering it over with leaves, moss, earth, &c., to prevent the possibility of a contagion.

We do most solemnly warn the reader that the most vigorous health may not too rashly presume upon a forced, foolhardy or wanton and careless contact with these fungi.

Recent researches seem to show us how little we yet know, and well do they warn us not to form too hasty conclusions; nevertheless, with one voice they proclaim these fungi to be more abundant and much more important than is commonly supposed. They are undoubtedly the secret or obscure and often unsuspected proximate causes of many diseases of animals and of man—operating either directly or indirectly.

Builders have a woful knowledge of numerous fungi found on wood, the most familiar to me from my earliest recollection is the Weeping Morel (*Merulius lachrymans*), a crying evil. Both this and the *M. vastator* are sufficiently devastating to all timbers in warm, moist situations where there is no free circulation of air, as in hollow trees, cellars, wainscoting, timbers of ships, sills, sleepers, &c. These invaders, little less than legion, all pass under one common designation, the *dry rot*.

Weeping morels at first appear in a white spot, or point, spreading their filaments flat over the surface of the timber in rounded white cottony patches from one to eight inches broad, and so onwards; near maturity it forms folds of yellow, orange or brown, weeping Madeira wine colored tears; they soon after mature myriads of dirty, rusty-colored spores which spread destruction far and wide; wood, books, and walls crumble in its consuming path; buildings often, though taken down and the stones scraped and fired, scarcely suffice to stay the scourge. Is this the leprosy of the wall spoken of in Leviticus? Heat applied to dry wood only hastens the malady. It can be forestalled by cutting the timber in winter when the sap is out; and, better still, by immersion in water for a long time, to fully supplant or extract the entire juices, as is often practised by the best ship-builders and honest wheelwrights, carpenters, &c., who regard a worthy and enduring reputation. It is said that the ships in the Crimea Sea suffered more from this insidious foe than from the ravages of fire, or the shots and shells of their enemies. We have seen samples of this light, crumbly, papery shelled wood, with its weight and strength totally consumed.

By a strong wash of corrosive sublimate solution over the timbers of cellars these deliquescent or weeping morels are at once rendered dry, and the evil often entirely arrested in the midst of its havoc.

Lastly, most of us have heard, and many have no doubt seen, specimens purporting to be a caterpillar turned into a plant, or some such similar foolishness. We have one in the herbarium which any one may see at their leisure. This is one of those parasitic fungi, that rob and kill in order to supplant and live

on other's gains; the dying grub's head never sprouts up as a plant, but the seeds or spores of the *Spheria Robertsi* alight upon the caterpillar of a moth, the *Hepialus*, when it buries itself in the mossy woods to undergo metamorphosis, and by its growth destroys the napping grub. Two species of these are used by the Chinese, who sell them in bundles of eight or nine, with the worms attached, which they place in the stomach of a duck and roast for the patient to eat.

For "The Friend."

Selections from the Journal of George Fox; with a few remarks.

Of George Fox's Journal and Life, Sir James Mackintosh says: "It is one of the most extraordinary and instructive documents in the world; which no reader of competent judgment can peruse without revering the virtue of the writer."

"The Lord said unto me, 'If but one man or woman were raised by his power, to stand and live in the same Spirit that the prophets and apostles were in who gave forth the scriptures, that man or woman could shake all the country in their profession for ten miles round.' For people had the scriptures, but were not in the same light, power, and Spirit, which those were in who gave forth the scriptures; so they neither knew God, Christ, nor the scriptures aright; nor had they unity one with another, being out of the power and Spirit of God. Therefore we warned all, wherever we met them, of the day of the Lord that was coming upon them."

"It is not circumstances we contend about; but the way of Christ and his light, which are but one; though the world hath imagined many ways, and all out of the light, which by the light are condemned. He who preached this light, said, 'He that knoweth God, heareth us; he that is not of God, heareth us not: hereby know we the Spirit of truth, and the spirit of error.' It is the same now with them that know the truth; though the whole world lies in wickedness. All dispensations and differences that are not one in the light we deny; and by the light, that was before separation, do we see them to be self-separations in the sensual, having not the Spirit. Their fruits and end are weighed in the even balance, and found to be in the dark, with all the lo-here's and lo-there's; and the presence of Christ is not with them, though the blind see it not; who see not with the pure eye, which is single; but with the many eyes, which lead into the many ways. Nor are any the people of God, but who are baptized into this principle of light; which all the faithful servants of the Lord were ever guided by in all ages, since the apostacy and before. For the apostacy was and is from the light; and all that oppose the light are apostates. Who contest against the truth, are enemies to it, and are not actuated by the Spirit; but have another way than the light."

In an epistle to Friends in the ministry, he writes:—"The Lord God Almighty over all in his strength and power, keep you to his glory; that you may come to answer that of God in every one. Proclaim the mighty day of the Lord, of fire and sword, who will be worshipped in spirit and in truth; and keep in the life and power of the Lord God, that the inhabitants of the earth may tremble before you; that God's power and majesty may be admired among hypocrites and heathens,

and ye in the wisdom, dread, life, terror, and dominion, preserved to his glory; that nothing may rule or reign but power and life itself, and in the wisdom of God ye may be preserved in it. This is the word of the Lord God to you all. The call is now out of transgression, the Spirit bids, come. The call is now from all false worships and gods, from all inventions and dead works, to serve the living God. The call is to repentance, to amendment of life, whereby righteousness may be brought forth, which shall go throughout the earth. Therefore ye that be chosen and faithful, who are with the Lamb, go through your work faithfully in the strength and power of the Lord, and be obedient to the power; for that will save you out of the hands of unreasonable men, and preserve you over the world to himself. Hereby you may live in the kingdom that stands in power, which hath no end; where glory and life is."

"Dear friends, dwell in patience, and wait upon the Lord, who will do his own work. Look not at man, in the work; nor at man, who opposeth the work; but rest in the will of the Lord, that so you may be furnished with patience both to do and to suffer what ye shall be called unto; that your end in all things may be his praise. Take up his cross freely, which keeps low the fleshly man; that Christ may be set up and honored in all things, the light advanced in you, and the judgment set up, which must give sentence against all that opposeth the truth; that the captivity may be led captive, and the prisoner set free to seek the Lord; that righteousness may rule in you, and peace and joy may dwell in you, wherein consisteth the kingdom of the Father; to whom be all praise forever! Dear friends, meet often together; take heed of what exalteth itself above its brother; keep low, and serve one another in love for the Lord's sake."

"All my dear friends in the noble seed of God, who have known his power, life, and presence among you, let it be your joy to hear or see the springs of life break forth in any; through which ye have all unity in the same feeling, life, and power. And friends, though ye may have been convinced, and have tasted of the power, and felt the light, yet afterwards ye may feel a winter-storm, tempest and hail, frost and cold, and temptation in the wilderness. Be patient and still in the power and in the light that doth convince you, to keep your minds to God; in that be quiet, that ye may come to the summer; that your flight be not in the winter. For if ye sit still in the patience which overcomes in the power of God, there will be no flying. The husbandman, after he hath sown his seed, is patient. And ye by the power being kept in the patience, will come by the light to see through, and feel over winter storms and tempests, and all the coldness, barrenness, and emptiness; and the same light and power will go over the tempter's head; which power and light was before he was. So in the light standing still, ye will see your salvation, ye will see the Lord's strength, ye will feel the small rain, ye will feel the fresh springs, your minds being kept low in the power and light: for that which is out of the power lifts up. But in the power and light ye will feel God revealing his secrets, inspiring your minds, and his gifts coming in unto you; through which your hearts will be filled with God's love, and praises to him that lives forevermore; for in

his light and power his blessing is received. So in that, the eternal power of the Lord Jesus Christ preserve and keep you! Live every one in the power of God, that ye may all come to be heirs of that, and know that to be your portion; even the kingdom that hath no end, and the endless life which the Seed is heir of. Feel that set over all, which hath the promise, and blessing of God for ever."

The pure and unsophisticated doctrines of ancient Quakerism, as thus set forth by George Fox, fail not to remind, when contrasted with the easy-going, modern and modified Quakerism of to-day, of our dear Saviour's precept: "No man also having drunk old wine straightway desireth new; for he saith *the old is better.*" In view of this truth, would that the desire were more prevalent amongst us duly to heed the significant appeal of the prophet: "*Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths,* where is the good way, and walk therein, and ye shall find rest for your souls." And likewise heed Christ's direction to His church, which He at the same time encourages to keep in the footsteps of the flock, and to feed beside the shepherds' tents: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions." The first verse of a familiar little poem entitled "The March of Refinement," also harmonizes well with the same:—

"Sons and daughters of Fox, from your slumbers
awake ye,
No longer in listless indulgence recline!
From the fetters of sloth and luxury break ye,
And put on your beautiful garments and shine."

The "beautiful garments" of humility, meekness, and dedication of our all to the Lord, being faithfully put on and livingly worn, might give much cause for contrition and abasement; but O! how would they exalt the dear Redeemer's kingdom, and power, and glory, over every thing within us and without us; abundantly proving that every sacrifice of self, or of that which can never find acceptance upon the Lord's altar, will have a soul-satisfying reward: how it would exemplify the truth to us-ward: "The King's daughter *is all glorious within;* her clothing is of wrought gold," &c. Then would the Saviour's blessing rest upon us, "Ye are the light of the world;" and His precious injunction be verified to our unspeakable joy, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Then, too, would we more fully appreciate the favor and blessing attached to fellowship and membership in a religious Society, in allusion to which one of its convinced and distinguished members, could thus write in the seventy-eighth year of her pilgrimage: "With reverence and heart-contriting thankfulness, I acknowledge the mercy that united me to a religious people, whose genuine principles of faith in Christ Jesus, as a Mediator, a sacrifice for sin, and reconciler to God the Father, through justification and sanctification, is *fully satisfying to every faculty of my soul,* as the glad tidings of salvation."

George Fox, though jealous for the honor of the truth as it is in Christ Jesus; and, in the wisdom and authority given him, was prompt to reprove where he saw it needful, and that without partiality, in order for their help; yet, as is shown in the foregoing selec-

tions, he was also very tender, and even loving towards those, who with sincere devotion of heart, though in much weakness and fear, and amidst many discouragements and tribulations, were engaged to walk in that straight and narrow way which alone leadeth to life. These he tenderly entreats to dwell in patience, which overcomes in the power of God; who will then do His own work. He pleads that righteousness may rule, and peace and joy dwell in them, wherein consisteth the kingdom of the Father; to whom, he subjoins, be all praise forever. He reminds them that the light and power of Christ was before the tempter; wherein if they abide steadfast, they will see their salvation, and will see also the Lord's strength; for in His light and power, His blessing is received.

Had this light and power of the Lord Jesus, the quickening spirit of the second Adam, but full place in us of the present day, how should we become as a city set upon a hill that could not be hid. Unchangeably true remains that divine aphorism concerning our blessed Redeemer: "In him was life and the life was the light of men." O! that we might diligently and savingly heed the precept of our holy Lawgiver: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, *believe in the light, that ye may be the children of light.*" Truths indeed ever safe and pertinent; and never more needed. In accordance with this doctrine, does not the change in us, even the great work of regeneration, begin in the Spirit of God enlightening, through His day-spring from on high, our dark hearts, as was the case with the two disciples going to Emmaus? (Luke xxiv. 13 to 34): Whence, through whole-hearted submission, and taking heed to which, we are enabled—"For all things that are reprobable are made manifest by the light"—to see our wretched and lost state as children of the first Adam, and walking in Christ, the Alpha and Omega, who has said, "I am the light of the world:" "He that followeth me shall not walk in darkness, but shall have the light of life," we may know our souls to be healed of that malady, sin, which if not turned from and repented of, must ever separate the soul from the King immortal and invisible, dwelling in the light, and from His ever-glorious kingdom, which consisteth in righteousness, and peace, and joy in the Holy Ghost. But as obedience to the discoveries of this light, keeps pace with knowledge, our path will be like that of the just "that shineth more and more unto the perfect day;" till, through the Lord's unspeakable mercy, we shall be permitted to become inhabitants of that glorious city, which hath no need of the sun, neither of the moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof."

On Instantaneous Conversion.—Very gross is the deception of those, who imagine the whole work of regeneration to be instantaneous. This can be nothing else but a delusion of Satan, to settle people at rest in a state of self security as long as he can. Oh! what a length of time it takes, to work out that rebellious, stiff-necked, backsliding nature, which was born in Egypt, before the new generation is raised up, that is fit to enter the promised land.—*John Griffith.*

Selected.

QUIETNESS, AS A CANOPY, COVERS MY MIND.

Great God, thy name be blest,
Thy goodness be adored,
My soul has been distressed,
But thou hast peace restored.

A thankful heart I feel,
In peace my mind is staid,
Balsamic ointments heal,
The wounds by sorrow made.

Though elements contend,
Though wind and waters rage,
I've an unshaken Friend,
Who doth my grief assuage.

Though storms without arise,
Emblems of those within,
On Christ my soul relies,
The sacrifice for sin.

Though inward storms prevail,
Afflicting to endure;
I've help that cannot fail
In Him that's ever sure.

Though outward war and strife,
Prevail from sea to sea,
I've peace in inward life,
And that sufficeth me.

Though clamor rear its head,
And stalk from shore to shore,
My food is angels bread,
What can I covet more?

Though ill reports abound,
Suspicious and surmise,
I find, and oft have found,
In death true comfort lies;

That death I mean whereby
Self-love and will are slain,
For these the more they die,
The more the Lamb doth reign.

And well assured I am,
True peace is only known,
Where He the harmless Lamb,
Has made the heart his throne.

Then, then may tempests rage,
Cannon may roar in vain;
The Rock of every age,
The Lamb, the Lamb doth reign.

Job Scott.

From "Good Health."

Dreams.

Whether our views are materialistic or spiritual, we must adhere to the principle that mental activity is inseparably connected with the brain. It is the instrument by which the soul manifests its activity, and, as from an imperfect instrument the most skilful performer can produce only imperfect music, so the capabilities of the mind are dependant upon the state of the brain. As in sleep its nourishment is considerably lowered by the diminished supply of blood, so also, as Durham's experiments upon sleeping animals, whose skulls he partially opened, have shown, the arterial, that is, the oxygen bearing vessels, are more contracted and less abundantly filled than in the waking condition, and, consequently, the capability of the brain is much less. Mental activity is reduced to a minimum, and especially must all complicated processes, above all things the judgment, come to a pause. Still our thoughts and ideas continue to spin themselves out even in sleep, according to the same indestructible law as they do when we are awake, but they lack the regulating and limiting conduct of the judgment and the understanding. This partial activity of the brain is to dream.

The dream is not a dark and inexplicable

nothing of whose origin we are ignorant; it is a product of the same brain function which is active in our waking state. Our thoughts in dreaming depend as much upon the association of ideas as they do when we are awake. In accordance with this law every idea immediately on its rise calls up a series of other ideas connected with it by resemblance of circumstance, similarity of sound in the words which express it, or agreement in the order of time, &c.

In the waking state the judgment always exercises a restraining influence upon the play of our fancy, and prevents us from joining together the unusual and incongruous; but in sleep our ideas are associated in the lowest manner. When we are awake one idea follows another; but when we are asleep, several ideas simultaneously present themselves, and, uniting together, form themselves into one complex whole; or, from the rapidity with which they follow each other, and the indistinctness of their connection, one idea unobserved takes the place of another.

In the waking state we can call up ideas by the effort of the will. We can think of what we wish. This, however, is not always the case. Very often it happens, as if by accident, that ideas spring from the treasure of our memory to which we voluntarily give further entertainment, or by which we are unwilling to let other ideas distasteful to us. So also in dreams, where the voluntary calling up of any given idea is impossible, the mind is led to involuntary activity by means of ideas stored up in the memory. Most frequently the first impetus to a series of dream-pictures is given by some marked and striking impression which has been made upon us during the day, or by thoughts which have occupied our minds shortly before falling asleep. These ideas are often uninterruptedly continued; it is not less often we are rapidly led to other ideas, and we are then unable to detect the connection between the two.

When we are awake the impression of the senses are by far the most prolific source of mental activity. But in sleep, as we have seen, the senses have ceased to exercise their functions, though still, to a certain extent, capable of excitement. Under strong impressions the senses of hearing and of feeling are susceptible even in deep sleep, but the resulting idea is almost always confused, and often an entirely different image is presented; just as in the twilight we sometimes take the trunk of a tree for a man sitting by the wayside. The indistinctness of the impression made upon the senses allows the fancy to fill up in its own colors, and so it comes to pass that any excitement of the sense of hearing or feeling in sleep gives occasion for dreams, of which only the most general outline originates in external conditions. There are many examples of this on record. Meyer narrates that he once dreamed that he was attacked by robbers, who laid him full length on his back upon the ground, into which they drove a stake, passing it between two of his legs; but on awaking he found that these two members were only separated by a straw!

Another relates that, having a bottle of hot water placed at his feet, he dreamed that he had reached the top of Etna, and was treading on burning lava. In a similar manner, if we are uneasy in bed and throw off the covering, we dream that in the cold of winter

we are wandering half-clad through the streets; or, if there is a strong wind blowing, we dream of storms and shipwreck; or a knocking at the door produces dreams of an attack by thieves. It is very seldom that words spoken in sleep are distinctly understood, and equally seldom that they call up in the mind of the sleeper the idea they represent. I may mention an instance or two in which dreams could be controlled in this way. Dr. Abercrombie relates that an English officer who accompanied the expedition to Ludwigsburg in 1758 dreamed, to the great delight of his comrades, any kind of dream they chose, according to the words they whispered in his ear.

The excitement of the internal susceptibilities gives occasion for dreams almost more frequently than the external senses. By internal susceptibilities I mean those sensations which indicate to us the position of our internal organs, and which are usually known as general feelings, and to which belong the condition of being well and unwell. These sensations come within our consciousness during sleep, but, as might be expected, darkly and indistinctly. Connected with them in a similar manner as with the impressions of the external senses, are certain symbolic dream-pictures, the most common of which is nightmare. This originates in a cramped condition of the respiratory muscles, and a consequent difficulty of breathing. Similar results will follow if the stomach be overloaded, for it then presses upon the diaphragm, and thereby confines the lungs. When we are awake we trace this disordered respiration to its correct cause—namely, a local affection of the organs of the chest, and there it ends; but in sleep we are incapable of this reasoning, and therefore, in harmony with the law of association, there arises from the feeling of oppression the idea of weight and the image of a superincumbent object. We also dream of heavily laden wagons passing over us, or of dark, shadowy apparitions emerging from the ceiling and gradually settling down upon us.

Not unfrequently we find that, instead of this, we dream of some great trouble or sudden fright, for in the waking state experiences often render respiration difficult. We then dream, for example, that we are attacked by robbers; and when we endeavor to secure our safety by flight, we find, to our consternation, that our feet refuse to serve us, and we remain, as it were, rooted to the ground. We try to call for help, but find that we are unable to produce a single sound, until at last, after long struggling, the muscles of respiration are released from their restraint, and we awake—sometimes with a loud cry.

In a similar manner is experienced the dream of falling from a great height. It usually happens while we are falling asleep, and depends upon the circumstance that the gradual relaxing of the muscles caused by sleep is, by some momentary excitement, reversed, and the result is a shrinking back of the body similar to that experienced in falling from any lofty position. Somewhat different from this is the dream of flying. According to Scherner it depends upon our consciousness of the action of the lungs, their rising and falling motion giving to us in our dream the notion of flight. There are a great many more conditions of the body which, if they come into our consciousness during sleep, awake in us, in harmony with the law of the association of

ideas, a certain kind of dreams. The emotions also produce a definite impression upon their character. "Great joy," some one has written, "originates a different class of dreams than great sorrow; and ardent love gives rise to dreams not produced by hatred, deep repentance, or an accusing conscience."

If we accustom ourselves attentively to notice our dreams, we shall easily perceive the confirmation of the law laid down. But we shall also find that it is exceedingly difficult to reproduce a dream correctly. It is so for two reasons. The imagery of dreams, in by far the greater number of cases, is so indistinct and shadowy, and in its particulars so inadequate, that by the effort to recall them, we involuntarily bring to our help the imaginative power of our waking moments, and thereby give to them definite color and outline. The other reason is, the innate tendency of the human mind to look at all things in their logical connections. When our dreams consist of a series of pictures, often connected only by the very loose bond of the association of ideas, we bring to them by their reproduction, unintentionally of course, a logical connection and correspondence with the real life which originally they did not possess.

During the period of deepest sleep the function of the brain is so weakened that we retain no recollection of it, and sound sleep has, therefore, come to be called a dreamless sleep. Sometimes we know that we have dreamed, but are wholly unable to recall a single trace of that which has engaged our sleeping thoughts. But shortly before we awake, when the oxygen stored up in the blood corpuscles begins to bring the process of waste and repair in the brain into more energetic operation, our dreams become more lively and connected, and, for this reason, are more easily retained by the memory. The cases are very few in which dreams are so vivid that we are unable to distinguish them from real events. Professor Jessen, a celebrated physician to the insane, gives a striking example, in the following words:

"One winter morning, between the hours of five and six, I was awake, as I believed, by the head keeper, who informed me that the friends of a patient had come to remove him, and at the same time he inquired whether anything required mention. I replied that he might permit the patient to depart, and immediately lay down again to sleep. I had no sooner done this than it occurred to me that of the intended removal of this patient I had heard nothing, but that it was of the departure of a woman of the same name I had been advised. I was compelled, therefore, to seek further information, and, having hastily dressed myself, I went to the dwelling of the keeper, whom, to my astonishment, I found only half clad. Upon my asking him where the people were who had come to fetch away the patient, he replied, with surprise depicted in his countenance, that he knew nothing of it, for he had only just risen, and had seen no one. This reply did not undeceive me, and I rejoined that it must have been the steward who had visited me, and I would go to him; but as I was descending the steps which led to his house it struck me that the whole affair was a dream—a fact, however, which I had not until that moment suspected."

This example is particularly interesting from the length of time which elapsed after the professor awoke, and during which he

had been thoroughly aroused by the act of dressing and going to the keeper, yet the delusion which regarded the dream as a reality continued, and at last, without any apparent cause, suddenly vanished.

Proportionately more frequent are the cases where the awaking is imperfect, but still sufficient to induce a course of action corresponding with the supposed realities of the dream. There are instances on record where people, deceived by the alarming imagery of a dream, have committed acts of violence for which they could not be considered responsible.

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 59.)

"3rd mo. 12th, 1851. Having been poorly for several days, which has afforded time for serious reflection, my mind has been impressed with the need, we as a Society have, of being more and more redeemed from the applause of men, each one endeavoring with a single eye, to attain to the mind of Truth respecting ourselves; taking that for our safe guide; and not weakening our faith, and occasioning much conflict by looking outward. Holy Father! be pleased to be with those in this day of sifting, whose hearts are drawn unto Thee in fervent solicitude, that thou wouldst spare thy people, and give not thine heritage to reproach.

"6th mo. 8th. Having for some time past felt my mind drawn to attend the Monthly Meetings constituting Caln Quarterly Meeting, with one or more of the particular meetings; and obtaining the concurrence of our own Monthly Meeting, accompanied by my worthy relative, James Emlen, and my daughter J., I left home the 31st of Fifth month, and attended Bart meeting next day. Way not opening with sufficient clearness to appoint a meeting on Second day, we spent the time in visiting my dear widowed friend Sarah Cooper; also a sick young woman, (Lydia Simmons), and some others. Third day attended Sadsbury Monthly Meeting, where I had much to feel, having been a member of it about forty years. The three following days attended Bradford, Uwchlan, and Robeson Monthly Meetings. The life of religion appeared to me to be at a low ebb in most of them, particularly the last mentioned. The language again and again saluted my mind while among Friends there 'How is the gold become dim! how is the most fine gold changed!' They are few in number, and it seems as though the perishable things of this life had so taken hold of their minds, that the pure seed of the Kingdom is oppressed as a cart under sheaves. It was a time of suffering; but having endeavored to attend to the mind of Truth in the course of the foregoing visit, I was favored to return with the reward of peace. We were absent one week.

"Having for some time felt my mind at times turned toward a young man (George Pharaoh), in prison in West Chester under sentence of death for the murder of Rachel Sharpless, on the 6th of Seventh mo., in company with my cousin James Emlen, I went to see him. We felt a secret hope that the poor, erring youth was in some degree sensible of his wickedness, and fervent desires were raised, that the work of repentance might be more earnestly sought after by him; and

that it might be mercifully granted by the Lord Almighty, whose mercy seat covers His judgment seat.

"Having felt my mind at times, almost ever since we came to West Chester, in bonds on account of a prospect of appointing a meeting on a First day afternoon, for those who seem to be spending their time in the gratification of self, too much forgetting the Lord that bought them; and as the view was not confined to those of our own Society exclusively, it felt to me the more weighty, even too mighty for me. But the exercise increasing, and having the approbation of Friends, a meeting was appointed in the afternoon of the 31st of Eighth month. It was large, and felt to me that a renewed visitation was extended to some who had been feeding as on the husks; who were tenderly entreated no longer to put by the heavenly visitor, times and seasons being not at our command. A solemn covering spread over the meeting, under which I trust many minds were seriously impressed; and after solemn supplication the meeting closed, under a thankful sense of the renewed extension of heavenly kindness. My mind was thus relieved from a weight which had long rested upon it. May all the praise be ascribed unto Him, to whom alone it belongs.

"9th mo. 28th. This day my mind has experienced, I trust, more of the sustaining arm of Divine mercy than is often the case; tending to renew my faith in the all-sufficiency of Holy Help, causing desires to arise that I may be enabled to thank Him for His mercies past, and humbly hope for a continuance thereof, according to his blessed will.

"10th mo. 4th. I left home, in company with my sister, Edith Edge, and brother, Abraham Gibbons, to attend the burial of my beloved cousin, Ellis L. Pusey. We attended West Grove meeting next day, being First day. It was an exercising meeting to me; apprehending there were some present who were building a structure in their own will and wisdom, which retarded their progress in becoming experimentally acquainted with the Lord our Maker. These were earnestly and tenderly entreated to become scholars in the school of Christ, and learn of Him. Supplication followed that they might be made sensible that there were no joys equal to the joys of God's salvation. I thought the meeting was favored with a solemn covering, and closed peacefully. In the afternoon we attended the burial, which was large. My mind was again exercised in desire, that we who were present might feel it a solemn occasion, and the language presented, 'Be ye also ready, for in such an hour as ye think not, the Son of man cometh.'

"After leaving West Chester to attend the funeral of my cousin, we heard of the decease of — at Wilmington, whither I went on Second day morning, arriving there about eleven o'clock." She says some painful feelings attended her mind at this funeral, and thus concludes the memorandum respecting it: "Gracious God! be pleased, I beseech Thee, to enable me, a poor unworthy worm of the dust, to look unto Thee day by day, and to do Thy blessed will: that so the language may not, in the winding up of time, be applicable to me, 'The harvest is past, the summer ended, and I am not saved.'

"2d mo. 1852. I have entered my eighty-second year. Attended our Quarterly Meet-

ing at Concord. Here our valued friend Mary Kite, gave a satisfactory account of her religious visit to the Yearly Meeting of North Carolina, and the meetings constituting it.

No date. "After having passed through much exercise in the prospect of having a meeting with the inmates of the Chester county poor-house, my mind became impressed with the belief that it would be right for me to be resigned to it; and accordingly I mentioned the subject to the select members of our Monthly Meeting, who encouraged me to attend to the prospect; and after the needful arrangements were made, a several Friends being willing to accompany me, a meeting was held on First day afternoon, the 14th of Third month, with a family and inmates, about two hundred number, much to the relief and satisfaction of my own mind.

"4th mo." Our dear friend, after stating under this date, that she had attended our Yearly Meeting, with some few remarks thereon, thus concludes: "It is not likely I shall attend another annual assembly, as the infirmities of age are pressing upon me. My desires are raised, that the hands of the laborers may be strengthened by the mighty God of Jacob to do his work; and that a succession of laborers may be raised up, to support the precious doctrines and testimonies given to us as a people, that Zion may again arise in her ancient beauty."

It is no marvel that the above Christian desire, coupled, it may be, with grave fears, should be entertained by one, in her measure, as was the prophet Elijah, "very jealous for the Lord God of hosts." For, surely the hands of the laborers were never more ready to hang down through weakness, nor the apprehension greater respecting a succession of faithful, whole-hearted workmen and women true to the death, who, in humiliation, contrition, and obedience, and in the power and life of a crucified yet risen and glorified Redeemer, shall stand for the law and the testimony committed to this people to bear before a world, which would, if possible, reduce them no less of their cross than of their crown. How often is the query reiterated, "For whom shall Jacob arise, for he is small?" But it is believed that the hands of the builders and burden-bearers, now striving to turn the battle to the gate, would be much strengthened by the cheering, consoling evidence, that the dear young people, as "a succession of laborers," were submitting themselves to the heavenly discipline of true self-denial and the daily cross that the Saviour calls to; which would train them for usefulness in their day and generation, even to cause their hands to war, and their fingers to fight in that warfare, which, while it is represented by the Prophet, as "with burning and fuel of fire," at the same time dignified with immortality and crowned with eternal life. Thus earplanted in the house of the Lord, such would flourish in the courts of our God. They would not only be made fruitful in the field of offering, and joyful in the house of prayer, but be a strength and encouragement to those now bearing the burden and heat of the day; and whose greatest joy would be to see sons and daughters in true self-renunciation walking in, and enjoying the exceeding riches of the Saviour's grace, and the comfort of the Holy Ghost, unto the edification of the church, the spouse and body of Christ.

6th mo. 19th. I returned from a visit to children at Coatesville. It was a time of exercise on divers accounts; and desires were expressed that my dear A. and M. might be more thoroughly resigned to take up their daily cross, and follow their meek and lowly Saviour.

First day, the 20th, I attended our meeting at West Chester. A solemnity seemed to read over us, wherein the secret petition of my heart was, that we might be kept humble, and given to know with holy certainty the voice of the true Shepherd from that of the stranger, and that every living desire begotten of the Most High after holiness, without which no man shall see the Lord, might be cherished. I thought the petition nearly ready for vocal utterance, when the meeting closed, and left me in sadness. But as it was not wilful disobedience, I trust that He, who knoweth our frame, and remembereth we are but dust, will in mercy forgive; and may I be helped to be more instant in season, in the present breathing of my spirit.

In the latter part of 8th month my mind was unexpectedly brought under exercise, on reading an account of a poor colored man in prison at Newcastle, under sentence of death. It seemed best to me that I should endeavor to see him; and, after some time, I was made willing to mention my exercise to some friends (the elders), who did not discourage me; and my dear friends, James Emlen and Martha Jefferis, being willing to accompany me, we accordingly left home on First day afternoon, the 5th of Ninth month, lodged at Wilmington, and next morning proceeded to Newcastle, and were readily admitted into the apartment where the poor man was. He appeared very uncomfortable as to the outward, but we were united in believing, that his mind was turned to the right source for help and strength; and that the work of repentance was in mercy going forward. After endeavoring to relieve my mind, both in testimony and supplication, for the poor erring man, and dear Martha having also had something to communicate, we came homeward: my mind being clothed with thankfulness for having been enabled to yield to apprehended duty, and for the reward of peace.

7th mo. 29th. In our Monthly Meeting, my dear friend, Mary Kite, opened a concern to visit the families of West Chester Preparative Meeting. A similar prospect having attended my mind for some time past, at least to visit a part thereof, and Friends uniting therewith, we went in company with James Emlen and Martha Jefferis, who were also liberated to accompany us. My friends visited all the families, except a few who were not at home, and I accompanied, as was opened, to the relief and satisfaction of my own mind. Oh, the weightiness of visiting families!"

(To be continued.)

Selected.

The year 1727 was rendered memorable by resolution of Dublin Yearly Meeting of Friends, against the practice of importing negroes from their native country, and censured in the minutes of their proceedings. A writer says, it should appear that the Quakers of Ireland were the first public body who protested against the slave trade; the abolition of a traffic which had clothed England with glory, and Europe with shame. As far back

as the year 1688, a meeting of Friends, held most probably in the meeting-house belonging to Friends, which in the recollection of Friends now living, was situated in a rich valley of Germantown, on the banks of Wingahocken creek, presented to the Yearly Meeting of Friends in Philadelphia, a memorial against slavery and the slave trade.

The want of Tenderness and true Humility.—There is no one thing relative to the religious state of our Society in this land, more discouraging to me than the want of tenderness and true humility, so seldom seen amongst our youth. Much of this precious sense of the Divine influence is not, I think, to be met with in very many places where it has been my lot to visit within the last year and a half; but if an individual here and there, mercifully and peculiarly met with, *would fully submit to the power*, I believe these would have many followers.—*Sarah (Lynas) Grubb.*

Clonmel, Sixth mo. 19th, 1817.

None are justified by Christ and his righteousness, without them, but as they have received Christ and his righteousness, and witnessed them revealed in themselves.—*Edward Burroughs.*

THE FRIEND.

TENTH MONTH 22, 1870.

The accounts we have received both by letter and orally, of the recent session of Ohio Yearly Meeting, have been to us particularly satisfactory and encouraging. One Friend, on whose judgment in such matters we can safely rely, says: "It was the largest meeting, both public and select, that has been held since the separation in 1854, and I think the most comfortably held within the last twenty-five years; and I might safely add, not of merit, but of the condescending goodness of the Shepherd of Israel, to gather near to himself, and more fully under his government, a backsliding, and in some respects, it is to be feared, a revolting people. A feeling of unity was spread over the assembly from sitting to sitting, and I believe most were prepared to appreciate it."

We can rejoice when a right sense of our shortcomings is present with Friends in their collective capacity, if it is accompanied with a proper appreciation of the responsibility resting upon them, and fervent seeking for that strength and wisdom to order the affairs of the church, which are obtained from its glorified Head alone; together with an earnest travail of soul to be made and to do what He may be pleased to require. As this work of the Holy Spirit prevails, it removes all selfish and sectional predilections; makes the promotion of the cause of Christ the primary object of regard; and as his love circulates from member to member of his body, qualifies them when one suffers, to suffer with it, and when one is honored, for all to rejoice together.

We apprehend it has been peculiarly grateful to most of the members of Philadelphia Yearly Meeting, to find from year to year, that their fellow members of the Society in Ohio Yearly Meeting, have been mercifully preserved from the unhealthy excitement that

has manifested itself in so many parts of the Society, and that, like our own Yearly Meeting, that body is still enabled to maintain its adherence to the doctrines and testimonies of the gospel as ever held by Friends. Sixteen years have passed away since many of the members of Ohio Yearly Meeting separated from it, and of all the co-ordinate bodies then existing, the Yearly Meeting of Philadelphia alone maintained its fraternal connexion with the original meeting. Many worthies who then stood firmly in both meetings for the cause of Truth and church government, have been gathered to their everlasting reward. To those of that class who yet remain in the militant church, it must be a source of joy to see among the young people, those who are willing to bow their necks to the yoke of Christ, and despising the shame, taking up the cross, and striving to come up in the footsteps of his companions. May the number of these multiply both in Ohio and among our own members; young men and young women, who though making little noise or show of their religion, but rather sitting alone and keeping silence before the Lord, are yet experiencing the washing of regeneration and the renewal of the Holy Ghost, so as to be transformed, and thus prepared to carry on the Lord's work at his bidding, in the church and in the world.

In the sad controversy and defection, we fear we might rightly say, the revolutionary innovations, that have been and still are going on in our religious Society, circumstances they could not avert or control, have separated Ohio and Philadelphia Yearly Meetings from other similar organizations. Claiming to be part of "the pillar and ground of truth," these meetings could consistently do no otherwise, than not only uphold sound doctrine, but also maintain an unequivocal testimony against the Society retrograding to opinions and practices, out of which our forefathers were led by the Holy Spirit, but which a large portion of the members have adopted, as being "evangelical," in contrast with those spiritual views promulgated by its founders, and held by the Society from their day to this. In striving to perform this duty, we sincerely believe they have violated no principle of church government heretofore recognized by the Society, and they have striven to cherish that charity which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." But their testimony, though receiving the approval of many in all the Yearly Meetings, has been denied by some, derided by some, and resented by others. For years there has been no epistolary intercourse between these two bodies; but, struggling for the same faith, the unity of their rightly exercised members has not been broken, but rather grown stronger, as, under the operation of the one Spirit, they have felt the fellowship of suffering. They have had and still have to mourn, as the prophet describes the mourning of Hadadrimmon, "The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart." But as the Lord's work is allowed to go on in the hearts of the members individually, they will be more and more firmly knit together, in that unity which outward commotions and difficulties cannot meddle with; and in the Lord's time, we firmly believe, they will see of the

travail of their souls and be satisfied; and He will open the way for the two meetings again to address each other in the language of the Spirit to the churches. To hasten the arrival of the longed for renewal of former intercourse there is no way in which the individual members can labor more effectually, than by giving themselves up to the transforming power of Divine Grace, which will make them quick of understanding in the Lord's fear, and prepare them to exemplify the fulfilment of the apostolic advice, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, forgiving one another, even as God for Christ's sake, hath forgiven you."

SUMMARY OF EVENTS.

FOREIGN.—Up to the 16th inst., the situation at Paris had not, to appearance, materially changed. The Prussians still occupied the positions around the city which they took up in its first investment several weeks ago. Tours dispatches speak of numerous sorties made by the garrison, in each of which the Prussians were driven back and sustained serious losses; but Versailles dispatches from the Prussian head-quarters do not confirm these statements. One of the 16th says, the reports of French successes before Paris are untrue, and are invented for the purpose of rekindling the courage of the people. Two small skirmishes between out-posts were the only encounters that had occurred during the week. The besiegers have received large reinforcements, but have not yet obtained a sufficient number of heavy guns to make bombardment effective. The environs of Paris, whence the bombardment must take place, are uneven and difficult of access, and hence the official announcement that nothing decisive can be looked for from that quarter in less than three weeks.

The French army of the Loire was driven out of Orleans by the Prussians on the 12th inst., after a severe engagement in which they captured a large number of prisoners. Orleans is 58 miles S. W. from Paris, and is now held by the German forces.

A Berlin dispatch of the 17th says, that Marshal Bazaine has made offers of capitulation.

It is stated that the English minister to France, Lord Lyons, recently suggested to Count Bismarck the expediency of an armistice. Bismarck replied that Prussia would be glad to make peace at any time and anywhere; but no proposition looking to a truce would be entertained for a moment.

It is believed in London that negotiations are on foot with a view to effecting a peace, and that the main obstacle now is the belligerent temper exhibited by the Prussians.

Soissons, after a vigorous defence of four days, capitulated to the Germans, who took 4000 prisoners and 132 guns.

A diary written by a Parisian, which has fallen into German hands, admits that Paris is provisioned for only two months longer, and that the only hope of the besieged is to act on the offensive and dislodge the besiegers.

A large portion of the French prisoners are being moved as rapidly as possible from open camps into casemates and interior fortifications, in consequence of the inclemency of the weather, which has engendered much disease owing to the greatness of their number. Many who are willing to work are permitted to accept employment, and hundreds of officers are employed in mercantile offices, and giving instruction in French.

The people of Alsace and Lorraine are reported, by their conquerors to be contented under Prussian rule. The peasants are gathering their harvests.

The early meeting of the North German Parliament has been decided upon to make provision for the war. The amount to be appropriated has been reduced from 100,000,000 to 80,000,000 thalers.

Each canton in France has been required to furnish a battalion of soldiers for the national defence. The total number of cantons in France is about 2,850.

A papal protest against the annexation of Rome to Italy has been published. It is a long document, but contains no new features. Considerable time will be required to prepare Rome to serve as the Italian capital. The seat of government in the mean time will remain at Florence. Garibaldi has been appointed to command the irregular French forces in the Vosges.

The preliminaries of marriage between the Princess Louisa, fourth daughter of Queen Victoria, and the marquis of Lorne, eldest son of the duke of Argyll, has been arranged with the consent of the queen.

During the last four years the total number of emigrants from foreign countries to Canada was 256,921, of whom 204,769 passed on to the United States.

A dispatch dated Marienburg, 10th mo. 16th, says: "A balloon which left Paris at seven o'clock this morning, with four passengers and two sacks of mails, alighted here at one o'clock this afternoon. Godard, the aeronaut, reports that Paris is still courageous. A battle occurred on the 15th, outside the walls, wherein 3000 Prussians were killed." The latter part of the dispatch is probably either wholly false or exaggerated.

Washburne, the United States Minister, remains in Paris.

Advices from Metz state that the epidemic in and around the city is growing worse. The *Cologne Gazette* reports that the rinderpest not only prevails in the camps, but is raging in the Rhine valley, and has also broken out in Brandenburg.

A Berlin dispatch of the 17th says: "The commissioners of Wurtemberg and Bavaria, leave for Versailles this week, to enter upon negotiations for the completion of German unity. A Vienna dispatch says the journals of that city are nearly unanimous in favor of German unity."

A powder magazine, in the suburbs of Alexandria, exploded on the 16th inst., by which fifty persons were killed and wounded.

A terrible hurricane has occurred in the Island of Cuba, causing much destruction of property, and the loss of many lives. The wind was accompanied with a deluge of rain, which caused a junction of San Juan and Yumun rivers at Matanzas, and the overflow of different parts of the city. About 2000 persons, it is believed, were drowned.

London, 10th mo. 17th. Consols, 92½. U. S. 5-20's of 1862, 89½; of 1867, 90; ten forties, 86½.

Liverpool.—Middling uplands cotton, 8½d; Orleans, 8½d.

UNITED STATES.—Philadelphia.—Mortality last week 229. Males, 118; females, 111. Under two years, 81. Of consumption, 40.

Census Items.—The population of the State of Vermont is reported at 330,235. In 1860 it was 315,098. The population of St. Louis is 312,963, in 1860 it was 160,773. Newark, N. J., has 105,542 inhabitants, and Richmond, Va., 51,093. Nevada has a population of 41,866.

A former slave of the Davis family has received a prize for the best bale of long stapled cotton delivered at New Orleans.

The Markets, &c.—The following were the quotations on the 17th inst. *New York*.—American gold, 113½. U. S. sixes, 1881, 113½; ditto, 5-20's 1863, 110½; ditto, 10-40, 106½. Superfine flour, \$5.20 a \$5.50; shipping Ohio, \$5.60 a \$5.75; finer brands, \$6 a \$9.00. White Genesee wheat, \$1.60 a \$1.75; white Michigan, \$1.40 a \$1.55; amber western, \$1.34 a \$1.38; No. 1 Chicago spring, \$1.33 a \$1.34; No. 2 do., \$1.16 a \$1.20. West Canada barley, \$1.20. New Ohio oats, 55 cts.; western, 53 cts. Western mixed corn, 84 a 86 cts.; yellow, 90 cts. *Philadelphia*.—Cotton, 15½ a 16½ cts. for uplands and New Orleans. Superfine flour, \$4.50 a \$4.75; extra \$5 a \$5.75; finer brands, \$6 a \$8.25. Indiana red wheat, \$1.38 a \$1.40; amber \$1.40 a \$1.44. Rye, 93 cts. Mixed western corn, 80 a 84 cts.; Penna. yellow, 86 a 87 cts. Oats, 50 a 52 cts. Clover seed, \$6.25 a \$6.75. Timothy, \$4.75 a \$5. The arrivals and sales of beef cattle at the Avenue Drive-yard reached about 3,150 head. Extra sold at 9 a 9½ cts.; fair to good, 6 a 8½ cts., and common, 5 a 6 cts. per lb. gross. Sales of 15,000 sheep at 5 a 5½ cts. per lb. gross, and 3535 hogs at \$11 a \$12 per 100 lbs. net, for corn fed. *Chicago*.—No. 2 spring wheat, \$1.07½. No. 2 corn, 58 cts. No. 2 barley, 93 cts. *Baltimore*.—Maryland amber wheat, \$1.60 a \$1.70; good to prime, \$1.40 a \$1.50; common to fair, \$1.15 a \$1.35. Yellow corn, 85 cts. Oats, 47 a 50 cts. *St. Louis*.—No. 2 red winter wheat, \$1.17½. Oats, 42½ a 45 cts. Rye, 60 a 66 cts. Lard, 16 cts. *Cincinnati*.—Winter red wheat, \$1.10 a \$1.12. Old corn, 53 a 55 cts.; new, 43 a 45 cts. Oats, 33 a 44 cts. Barley, \$1 a \$1.10.

AUXILIARY BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of the Philadelphia Auxiliary Bible Association of Friends, will be held at No. 109 North Tenth Street, on Fourth-day the 26th instant, at 8 o'clock, p. m. A. M. KIMBER, Secretary. Phila., 10th mo. 14th, 1870.

RECEIPTS.

Received from Clayton Brown, Ind., per John L. Agent, \$2, to No. 8, vol. 45; from Thos. Ward Thos. D. Langstaff, Io., per Richard Mott, Agent, each, vol. 44; from Larkin Pennell, Phila., \$2, vol. 44; from Alice Hibberd, Pa., \$2, vol. 44; from Deborah Hatton and Samuel C. Hatton, Pa., per Isaac Hall, each, vol. 44; from Abel J. Hopkins, Pa., per Thos. Conard, Agent, \$2, vol. 44; from Thos. Wistar, Phila., \$2, vol. 44; from Samuel Pancoast, Pa., \$2, vol. 44; from Olive Holloway, O., per M. M. Morlan, Agent, \$2, vol. 44; from Chas. Lippincott, N. J., \$2, vol. 44.

FRIENDS' SCHOOL FOR BOYS AND GIRLS.

Haddonfield, N. J., is now open.

A few can be accommodated as boarders.

Application may be made to Charles Rhoads, No. South Seventh street, or to the Teacher, John Boswell at the School.

The Trustees of the above School, from frequent inspection of its management, would recommend J. Boadle to patronage, he having had long experience as a teacher, and given general satisfaction, during three years he has had the school in charge.

Trustees: Zebedee Nicholson, Charles Rhoads, Chas. L. Willits, John E. Redman, John H. Ballinger.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends in America," will be held in the Communion room of the Arch Street Meeting-house, Philadelphia on the evening of Fourth-day, the 2d of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, men and women, and Friends generally are invited to attend.

CALEB WOOD, Secretary.

FRIENDS' BOARDING SCHOOL FOR INDIGENT CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia, Samuel Morris, Onley P. O., do. Joseph Scattergood, 413 Spruce Street, do.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of this Institution will open Second-day, the 31st of Tenth month next.

Parents and others intending to send children to School, are requested to make early application to AARON SHARPLESS, Superintendent, whose address is "Street Road P. O., Chester Co., Pa." When convenient, application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WOODINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

DIED, on the 19th of Seventh month last, at the residence of her sister, Amy Albertson, in Philadelphia, SARAH, widow of John Collins, formerly residing in Medford, N. J., in the 76th year of her age, a member of Frankford Monthly Meeting.

—, on Sixth-day, the 30th of Ninth month, 1870, JOHN FORSYTHE, in the 88th year of his age, a member of Goshen Monthly Meeting, Chester Co., Pa.

—, suddenly on Third-day morning, the 4th inst. in the 65th year of his age, JOSHUA B. PUSEY, of London Grove, Chester Co., Pa. He was a highly esteemed elder and overseer of London Grove Monthly Meeting. His sudden and unlooked for removal from an active and useful life, loudly admonishes survivors, to be ye ready, as in the midst of life, death is at hand. Although the call was sudden, his family and friends have cause to believe he was found watching, with lamp trimmed, and his light burning.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.